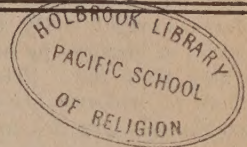


The American Friend

Old Series
Vol. XLX No. 5

MARCH 11, 1943

New Series
Vol. XXXI No. 5



The Wider Quaker Fellowship Number

For the Wider Quaker Fellowship

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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For March 21—Our Lord's Intercessory Prayer

(John 17: 1-8, 18-26)

UNITY

In last Sunday's lesson we learned how Jesus brought unity among his little group of disciples by his humility in washing their feet. Friends agree that there is, perhaps, more value in maintaining this practice as a sacrament than any other of the ordinances, and that if any were made into ritual this should, most certainly, head the list. The fact that foot-washing is not incorporated into Quaker doctrine does not, in any way, prevent the spirit of humility from being employed to bring that "oneness" among individuals which we call unity. By unity we mean that love and appreciation are present in our relationships with one another.

Our lesson for today, which includes Jesus' intercessory prayer, stresses the need for unity among his followers. Jesus prayed, "that they may be one, even as we are one." Perhaps during John's time of writing, churches were feeling the pull of differences among their members just as the churches do today. There are many lessons which could be learned from the scripture for this Sunday's reading, but perhaps unity, in which a spirit of tolerance is an essential part, is of paramount importance.

It is easy to see why a person should "give in" if he is in the wrong, but it is much harder to convince ourselves that we should give freedom of expression to those persons whom we feel to be definitely in the wrong. Instead of following the command to wash their feet, we "wash our hands of them," thinking we are being tolerant of them. Sometimes we do not even check carefully to make sure that we, ourselves, have *all* the truth. Is it not better to really try to understand their viewpoint?

True tolerance is a mark of maturity. Benjamin Franklin tells in his autobiography that when he was young he enjoyed arguing, and though he was often able to confound his opponents with his superior reasoning, he frequently lost their friendship. Gradually the realization came to him that he had actually gained nothing; in few, if any, cases had he succeeded in changing the attitudes of these former friends, and he finally

decided to deny himself his victories in argument and when he felt compelled to disagree would say, instead, "I may be wrong, but in my opinion . . ." "It seems to me . . ." As one grows older he begins to realize that no matter how zealously religious or morally perfect an individual is, it is possible that he can be mistaken on at least one or two matters.

Also, as one learns more about a subject he becomes more humble in his attitude toward it. Allen Jay tells in his autobiography about asking a friend for his interpretation of some particular portion of scripture. His friend replied, "If thee had asked me when I was a young man, I could have told thee what it means. But now, after studying it for forty years, I admit that I don't understand it."

Many of us, feeling that Christian truths must be zealously guarded, sometimes practice unchristian methods in our attempts to maintain them in somewhat the same way as many war lords have secured the cooperation of Christians through their pleas to "protect Christianity." Shall we not remember Jesus' way and live by the truth that if we cannot inspire unity by example, we shall never secure it by contention?

CAROLYN COX.

For March 28—The Appearances After the Resurrection

(John 20:19-31)

THE COMMISSION TO SERVE

"Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you."

This scripture is often taken to mean a commission to preach the Gospel here at home or in some foreign field, to establish a church and hold religious services on Sunday, to take in members, and send in reports. Each one of us who can say with sincerity, "We have seen the Lord" thus becomes one of His disciples to whom this command was given. Certainly, then, this duty must mean much more than being in an administrative capacity over a church, for we cannot all do that. But the part which everyone can take in carrying on Jesus' work is through individual service to his fellowmen, wherever or whatever that service might be.

Rufus Jones tells of an experience he

had near his home in Maine; he noticed that some live stock belonging to his neighbor had gotten out of bounds, and so, seeing a need, he put them back where he knew the owner wanted them. The farmer appreciated this service very much, and although nothing whatever had been said about his obligation to Christianity, he said voluntarily, "I'm going to come to meeting next Sunday."

Service which is given freely without any expectation of reward usually secures best results. It is, most surely, the method which Jesus used over and over again with the people of his day. He might even be said to have wasted his life, because he spent time and effort on children who could not return service for many years to come, on twelve humble men and others who, until his death, did not truly understand him, and on countless persons who never intended to make any returns for his gifts of service. Jesus, the great teacher, has furnished us with a most valuable example. Should we not spend more time with children, remembering that in them lie potential forces for good which can make the world what it ought to be. No time spent in helping people is ever lost. So, let us look about us and see what needs doing today. Can you help your sick neighbor by entertaining her children for an hour? A story hour for children in the neighborhood is likely to be appreciated even by the mothers who are not ill. Can you help in the church suppers by volunteering to help with the dishes; such help is always scarce and is greatly appreciated by persons who have worked long hours in preparing a meal. Perhaps the feeble old lady next door needs her wood split for kindling, or maybe you can help the man in your block who has a flat tire.

Matthew and others tell us how "great multitudes followed Him, and He healed them *all*." Though the people had all manner of difficulties, Jesus gave of himself freely in solving every problem. Let us not be afraid to waste our lives in helping others.

CAROLYN COX.

THE GOSPEL FOR THE POOR

In *Christianity and Civilization* H. G. Wood writes: "The Early Church was built out of the loyalty of simple people. . . . Eventually Christianity captured the ancient world. But it began with the uneducated, and when God chose the weak and ignorant, then humble folk acquired a new dignity, a new worth." It may be good to ask ourselves whether we truly understand the Christian message and whether our manner of living commends it if we cannot bring the most humble people into our religious fellowship.

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The New Holy Family

By Rufus M. Jones

EARLY in His ministry Jesus was preaching in a house so crowded with people that "it was impossible even to have a meal," when His family from Nazareth came with the intention of carrying Him home, for "they thought He was out of His mind" (Mark III, 22). Standing outside the house, because they were unable to get in on account of the crowd, they sent in word to call Him out, and some one said to Him, "Your mother and brothers and sisters are outside calling for you." And Jesus said: "Who are my mother and my brothers? I say unto you, Whoever does the will of God is my mother, and my brother and my sister." Here, then, is the "new holy family."

There is not a single great Art Gallery in Europe that does not have a painting of the Holy Family. Leonardo Da Vinci's in the National Gallery in London is one of the most famous of these paintings. But Raphael and Fra Angelico and Rembrandt and Andreadel Sarto and Fra Lippo Lippi, and many another greater master painted "Holy Families." Always these pictures put the Mother and Child in the center, always with Joseph standing by, often with grandmother Anne included. John the Baptist, as a little boy with a lamb, often got in the picture. Sometimes the shepherds and sometimes the Magi are there. Almost always an ox or an ass or a sheep got a place by the manger. If it was Fra Angelico who painted "the Holy Family," he was sure to have heavenly visitants in the picture—Seraphim in red, Cherubim in blue, and archangels in yellow. If it was Rembrandt, he had the light of the picture burst forth inwardly from the Mother and Child—no light "oped the common outway." In every case "the Holy Family" was small and everything was done that could be done to glorify the Virgin Mother in the center. Not content with pictorial Art, Christian Europe built its most glorious Cathedrals in honor, of this small Holy Family, usually with "Notre Dame," Our Lady the Queen Mother, the central figure of the mighty edifice. Chartres Cathedral is the most perfect of these miraculous monuments raised to the glory of this Virgin Mother of the Holy Family.

But St. Mark and the two other Synoptic Evangelists tell us that there was an early time in Christ's

ministry when His mother and His brothers and His sisters did not believe that He was the Bringer of authentic tidings. They wanted to take Him home and restrain Him. They were not yet ready for such new and unusual words as He was speaking, and such extraordinary deeds as He was doing. There is significance in His saying at this time, "A man's foes shall be they of his own household."

It was, then, on this occasion that He drew the lines of "the new holy family." There is no canvas large enough for this picture. There is no master great enough to paint it. It stretches out as wide as the world and it has no time limit; it is confined to no century, no age. Whoever is ready to be dedicated to the great business of doing God's will here in His world and our world belongs in this new holy family. The anonymous saint who wrote the Golden Book of Devotion in the fourteenth century said: "I would fain be to the Eternal God what a man's hand is to the man himself." That may very well be the motto for the members of our new holy family. Emerson wrote of the builders of the dome of Rome's greatest Cathedral:

"He lent his hand

To the great Soul that o'er him planned."

Which is the same idea as that of the anonymous saint.

Most of us do not build cathedrals. Few of us write "Golden Books." But God's work, the doing of His will, is extraordinarily inclusive—raising food on the land, ordering a nurturing home, taking care of a child with loving insight, speaking simple truth, spreading love abroad in any spot of the world, praying and working for the Kingdom of God. Being a cup of strength in some great agony, being heroic in quiet ways, saying the right word when others do not dare, walking straight forward in the path of duty—these are some of the ways of doing God's will and of being included in the new holy family. As of old it includes mothers and fathers and grandmothers and little boys and girls (who didn't get into the first one), and keepers of sheep and lambs, and magi (scholars), for the original shepherds and magi found their call to the manger while they were engaged in their normal occupations. The great Book of Ecclesiasticus says that it is the "workers" with

their hands who "maintain the fabric of the world, and in the handiwork of their craft is their prayer," which means that they belong to the new holy family.

There is an extraordinary text in Ephesians which says that we are "God's works of art." It was translated in the authorized version as "God's handiwork," but the word in the original is "*poiema*" which is best translated as "works of art." This seems to imply that God Himself is the Artist who creates "holy families" without canvasses and without the carved stone lace work of cathedrals, or Gothic arches which rise like martyr flames turned to stone. That art has gone by and no one now can follow in the train of Leonardo and the other masters who painted "Holy Families." But God is still creating His "works of art," His new creations still go on, even in these shattering years.

There is a wonderful saying in the Book of Revelation, which tells how these works of art are made. It says: "Him that overcometh I will make a pillar in the Temple (the Cathedral) of my God, and he shall go no more out (a permanent part of the

structure) and I will write on him the name of my God and the name of the city of my God (i.e. his face will show the citizenship to which he 'belongs') and I will write on him my new name." That is the last act of the Artist as he finishes his creation; he writes his name on the work he has made and it henceforth bears the mark of his approval. So this supreme Artist writes His name on each new member of the new holy family. The beauty of the Lord our God shall be upon him and the work of his hands shall be established.

I am eager that we shall discover how to promote a universalizing type of Christianity and to be done with emphasis on divisive isms and party labels. When we get back to the Headwaters of our faith we find no stress laid on the temporal things that separated people in "folds" and "branches." It is all about being *ONE* as God and Christ are *ONE*—not about dividing walls and fences. Perhaps our Wider Quaker Fellowship may offer a way to an ever-growing group of this universalizing type, a movement toward the formation of the new holy family.

Members of Fellowship Voice Appreciation

DEAR Members of the Religious Society of Friends:

As a member of the Wider Quaker Fellowship, I want to write to you stating some of the reasons for my desire to be associated with you and to express my joy in sharing this common bond.

In my quest for truth I found that my search ended, or I should say, began in the Quaker interpretation of life. Ever since the last war, I've belonged in my heart to the Quaker group, and although I've been on the fringe of the movement all this time, in the broadest sense of the word I've always felt at home with fellow members. I've lived in a community where there is no Quaker Meeting and felt I should belong to a church here, but even so I didn't wish to lose touch with Quakers.

I have been impressed by the spiritual richness and power of your Society. You represent to me the prophetic tradition whereas the so-called orthodox churches represent the priestly tradition. Some of us are so bound up with the orthodox churches that we need this free but inspirational contact which Friends offer. I am convinced that this is the time for those of us believing in spiritual power or soul force to unite.

The value of your faith for me lies in the fact that you are not stressing any particular creed but Christ and his teachings and this has strengthened my

(This is a compilation of comments from many members of the Wider Quaker Fellowship. It was composed by Leslie D. Shaffer, Secretary of the Fellowship Council, which is in charge of the Wider Quaker Fellowship.)

belief in the spiritual interpretation of life. When I discovered that I shared your philosophy of life I was grateful to know I could remain active and efficient in my own church and still be a part of this growing realistic fellowship with you. I feel there is a real importance in the mutual enrichment which comes from this inter-denominational fellowship. The ideal of a Blessed Community around the world, seems to me the Christian way.

I deeply appreciate the beauty of ritual in my church, but I long to see the practical results which you have been able to achieve by putting your religion into action. My experience of the profound and meaningful quiet of your Meetings for Worship has become all the more significant as I have witnessed your effective alternation of work and worship. Your application of the Christian teachings to the difficult social issues of life and your belief in the principle of good will rather than violence or force makes me all the more eager to keep in touch with a group which believes the situation in the world can be ameliorated by means other than war.

There are many like myself who feel the need of fellowship in a pacifist group. This gives us a sense of sustenance and comradeship which overcomes our sense of isolation. Pacifist groups which have arisen spontaneously out of the present situation lack the long perspective and background, which I find in the Society of Friends. I have worked with Quakers in the peace cause, but I recognize that that aspect is only one of the implications of the way of life you seek to follow. Your work in areas where there is greatest tension and need in the social order has also been a challenge to me. I am aware that many join your fellowship because of the direct mystical approach to God in which you believe and practice, but for me I am most interested in the way in which you apply in social action your religious beliefs and principles. I know you sincerely try to make your religion a way of living.

I am very happy to learn there are 2500 members now enrolled in the Wider Quaker Fellowship. It is also encouraging to know that in many places worship-fellowship groups are being formed. I have found silent meditation of great value as a means of putting my own life in order before I could attempt to serve others. But the atmosphere of silent worship does not permit itself to be shared by the way of intellect through printed pamphlets only. We need united living,

united support and united fellowship. I hope that some of you who are leaders in the Society of Friends will plan to meet with our small fellowship groups. I personally desire closer contacts with Friends in order that I may better comprehend your methods of worship and business. It would be helpful if all your members knew more about the nature of the Wider Quaker Fellowship. There are many people who would welcome Quaker activities if opportunity were presented. I would welcome more opportunities to meet with Friends and members of the Wider Quaker Fellowship, but I do hope we can keep free from the sins of great conferences.

Do tell us more about the ways in which we can help the men in Civilian Public Service Camps. I understand many of the C.O.'s belong to the Wider Quaker Fellowship. We would also like to know how we can help the Japanese-American students, the refugees, and how we can participate in the program of relief and rehabilitation carried on by the Service Committee. Some of us have organized projects in our local communities in the nature of Work Camps, and thus give assistance to persons suffering because of racial persecution or economic needs. I know from personal experience that it is through the imprint of humble Godly lives, by a steadily increasing depth and breadth of Godliness and friendliness that we shall be able to meet the needs of the seekers for broader religious experience.

I do not want to imply that you Quakers have the only unique theories and practices in the matters of fundamental nature, any more so than other liberal protestants. But I am concerned with the way in which you put the Quaker emphasis, which is of universal value and validity. I hope you will send me more detailed information as to what you believe (doctrine) and what you are doing (practice), but most of all tell me how I can have more fellowship with Friends. For as light is light only when active in diffusion so fellowship must be an active reaching out in fellowship. I confidently believe that we can all mutually deepen and strengthen our spiritual life.

Sincerely yours,

MEMBERS OF THE QUAKER FELLOWSHIP.

SPIRIT IS LONG . . .

The stone lies long a stone,
Feeding no living thing;
Its love is for its own,
Itself: nor does it sing,
Still, give it time it needs,
And the stone shall feed the soil,
Becoming what it feeds:
Spirit is long in toil.

DAVID WHITE.

For The Wider Quaker Fellowship

By Dorothy Canfield Fisher

A DOCTOR I know, advising a business-man who was not feeling well, told him, "A good, wholesome, carefully regulated life is all you need. Plenty of sleep, no excitement, outdoor exercise, no coffee, no tea, no tobacco—well, one cigar a day." Meeting his patient on the street some weeks later, he asked if that régime had been of benefit to his health. The man said, "Yes, I think it has. The only thing that was hard for me was the one cigar a day. You see I had never smoked, before."

People who give good advice are always doing that sort of thing. It is to avoid it that I do not, when asked to write about "Race Relations" for my comrades in the Wider Quaker Fellowship, say anything at all about the dire need for better race relations, or prophesy disaster unless we improve them. Our minds are already full of that need, and dark with apprehension of disaster. To make such statements of general principles, to express remorse for our sins of commission and omission in our relations with fellowmen of other races would, in a Friendly periodical for people publicly endorsing Quaker ways of thought, be heaping higher the load of coal carried to Newcastle.

It is not anxiety and remorse about the relation of white people to darker ones, which are lacking in the hearts of Friends and the friends of Friends. When I look into my own heart and observe conscientious fellow-Americans, it seems to me that what halts us most often from acting on our earnest desire to improve race relations is that we honestly do not know where we, personally, can start in. Our consciences ring loudly in our ears as we stand before the long-ago tangled skein of the wrong kind of race relations in our own communities. We helplessly turn it over and over. But we don't see exactly where to begin to unravel it without embittering yet more a problem already tragically bitter. It honestly seems to us, right there, in our particular hometown, and at this particular time, as though if we began to pull on this or that loose end, we would actually draw those wretched tangles tighter than ever. So most of us, fearing to do more harm than good, are apt to leave the local situation alone, and send earnest exhortations to our distant Representatives or Senators in Washington to be sure to do something about saving the jobs of the far-away Colored Locomotive Railroad Firemen, or about curbing

anti-Semitic organizations. Or we write letters to the newspapers about allowing Japanese-American citizens to leave the internment camps, or about the British rule in India.

There is another factor in the situation. We all have our livings to earn, our own families to take care of, the limitations of our own health and pocket-books to consider. What practically possible start towards more goodwill can we make, which will not so involve us as to make us neglect duties and needs already pressing hard upon us.

So I propose to suggest here a few humble home remedies which we might take, not as a cure, but as a help. I am a little abashed by the old-wife folk-quality of these simple suggestions. Perhaps all our Wider Quaker Fellowship are taking them every morning before breakfast, already.

Here is the list of the home-grown remedies for ill-will which seem to me to grow in our own back yards, so to speak:

(1) If possible, establish a personal, friendly relationship with one—just one—family or individual of one of the races discriminated against in our country. Not a back-door, hand-out, do-good connection, but a comradeship sharing of life, as with any other fellow-American, who is trying as we are to make our democracy truer to its profession of faith. I leave it to you to invent a way to establish this simple, human connection. The way to do it will vary with your situation, your personality, your occupation in life. Of course, other things being equal, it would be natural to seek out people of about your own kind but of another color—if you are a farmer, to get in touch with a Japanese or a Negro farmer. If you are a professor, or a doctor, or a lawyer, with some professional member of another race. If you are geographically prevented from such ordinary human contacts with people of your own standing but of another race, it will certainly be possible to establish a friendship by letter through any of the fine Negro colleges or Universities.

(2) Try to get one step taken—just one—in your own community towards recognizing the common humanity of all races. Which step depends again on where you live, and what the barriers now are. It may mean getting colored children admitted to public recreation-grounds. If the talking-point against it is a professed fear of roughness or dis-

orderliness on the play-ground, you may find yourself involved, in raising money for a good, well-trained supervising leader for all the children on the play-ground. That would not only remove the talking-point but would be a splendid thing for anybody's children.

(3) Get into your public library a few (one, if that is all you can manage) civilized books about the dangers to us all, in these days, of racial injustice—in China, here in the U.S.A. with interned Japanese-Americans, in India, in summer-hotels which exclude Jewish guests, in Ohio moving-picture theatres which exclude colored people. If the librarian or Board of Directors object to the book or books you would like to provide for the library, don't flare up and stand fiercely on theoretical rights. What you want is not your rights, but some decent reading-matter about inter-racial relations, placed on the shelves of your library. With patient willingness make up another list. If necessary, another list after that. Find the place in the minds of the library authorities which is not yet poisoned by racial prejudice and get a book or books which will fit that. Then—by personal efforts make sure the book is read by as many as possible of your fellow townspeople.

(4) Manage somehow, to get each year at least one civilized statement on the subject presented to the high-school nearest you. The question of racial injustice is now so world-wide that only minds as thoroughly sick as those of genuine Nazi-Germans, can possibly feel a total hostility to honest thought about the whole huge field, from India and China to Georgia and Jew-excluding hotels in New England. Take a leaf from the Quaker technique, and using quiet patience, gentle persistence and endless ingenuity, seek out some aspect on which those running the school will consent to admit one Christian, civilized statement of principle. Make sure—again through first-hand personal effort on your part, that this one speech, movie-film, play, book, pamphlet, or whatever, is of good quality, calm, restrained, inspiring, *suitable to that school*, or it will do more harm than good. Don't do this at all, if you can't get it well done.

(5) And finally—(this is the easiest of all because raising money for good causes is always easier than giving personal effort to them—) get a selected group from among your friends and acquaintances to join with you in providing money, not for charity to the poor among colored people, or for layettes for poverty-stricken Mexican-American mothers, but for one scholarship (every year) to open the door of American educational opportunity to one young person of a racial minority. The President of Fisk University, of Harvard Uni-

versity, your State University, of any educational institution of higher learning you can reach, can give you all the information necessary to set about this. Then when you have raised the money, take a personal interest in the young person who gets the scholarship. See that the members of the group contributing to your fund personally meet your scholarship student, at least once, under favorable conditions. If you can't all meet at a luncheon in a hotel, because of Jim Crow rules, have a picnic in your own back-yard. Keep track of what happens to him (or her) and if you can, put out a helping, steady-

ing hand in later difficult phases of his life. You'll feel like it, if you know him personally, and you'll be more able to see how to help.

To do all of these things in addition to the traditional signing of protests harrying our representatives in Washington, and occasional contributions to charity, would not overburden any one of us. To do at least one of them would be possible for the busiest of us. And if everyone of us in the Wider Quaker Fellowship did one of them—well, whatever the effect on the relations between different races, our own moral health would be considerably better.

Side-Lights on a Service Committee Assignment

By Robbins W. Barstow

THE opportunity to spend four months on a special war emergency job in connection with the American Friends Service Committee brought with it a number of collateral values and left many vivid impressions that have not yet begun to diminish. As a matter of fact, I discover continual opportunities in indirect ways to carry forward the same project of helpfulness to Japanese-American students in particular and our entire Japanese minority group in general. So although all my official connections were terminated by the middle of last September, my interest does not diminish, and activity still continues by means of conversations and correspondence, many public addresses, and specific plannings for re-employment as well as student relocation.

The very first impression was one of gratification and amazement at the scope and effectiveness of the organization and program of the Service Committee. Although I had known of these activities in a general way, and through many personal friends, and counted myself a member of the Wider Quaker Fellowship, to be grafted as a small twig onto one of the vigorous and widespreading branches of so amazing a tree of Christian love definitely expressed in immediate usefulness, was an experience in itself. So I start with this word of tribute to Clarence Pickett and all the others, who, in Philadelphia and around the world, are demonstrating what the Gospel can mean when it is geared into direct action.

A second impression for which I am most grateful was a more extensive introduction to a wonderful lot of people, the Japanese in America. I was glad to have a chance through my travels and all my contacts to get to know and appreciate them more fully. Special

recognition should be given to them for the rare spirit of patience and tolerance and even good-humor with which they accepted the hard lot that fell to them under the exigencies of the war situation and the evacuation. Would that there were space to quote some of their own words of courage and hope and deep understanding. The miracle to me is that more of them were not utterly disheartened and embittered. So a second tribute to the Japanese in America, who deserve our admiration and respect and our increasing help in working through the problem which is ours quite as much as theirs.

A third impression, and a very vivid one, is of the intricacies of government and the complexities that face any and all officials and departments in meeting major problems in our national life. The outsider is tempted to be harshly critical of delays and compromises. A semi-official connection with any department of the national government, particularly in war time, gives an insight into the difficulties. There are always overlapping if not actually conflicting interests that have to be adjusted. The mere machinery of getting anything done is pretty near overwhelming at times. Perhaps this is inevitable. It certainly is a fact now. And those of us who feel so sure about any particular issue must remember that, in the first place, our assurance is not always shared by the people at large, or even the heads of the departments concerned, and even if that were the case, the official life of the nation cannot be planned and put into high gear as readily as the program of a family unit or even a local club. We must all help, in every way, but we must be persistent and not ill-tempered when things do not move as quickly as we would like.

Another impression was of the high calibre of the men and women who make up the staff of the War Relocation Authority. Without mentioning any names, I do want to say that I was constantly stimulated and enheartened by my contacts with this special department, charged with the responsibility of administering the group and individual affairs of the 113,000 men, women and children affected by the greatest mass migration in our American history. Their sense of values, their perspective, and their patient good-will against heavy odds, and often against bitter criticism, won my admiration. My judgment, whatever it may be worth, is that the W.R.A. is doing a very difficult job about as wisely and efficiently as is humanly possible, and it deserves the confidence and cooperation of the whole nation as it carries through.

A fifth impression was a feeling of the power and effectiveness of the many cooperating units in our particular project of student relocation. It was most gratifying to sense the wholehearted concern of the educational leaders of the west coast, those who knew so intimately these boys and girls, and all the aspects of their adjustment to our national life. The widespread favorable response among eastern colleges and universities, student bodies as well as administrators, was also cause of rejoicing. The quick sensitivity of so many other groups, the churches, the denominational boards, the Y.M.C.A. and Y.W.C.A., and many other organizations and individuals greatly eased the load that comparatively few of us were trying to carry. Without such prompt and generous cooperation from many sources, and the freely volunteered help of a great many persons, particularly on the west coast, who aided with the mass of details, it would not have been possible at all to get our program underway.

A sixth impression, and the single negative one, was of the blindness and narrowness and prejudice that some people have with respect to our Japanese fellow citizens. Much of this attitude is rooted in ignorance, of course. Not unnaturally, the reaction against the stories that come out of China and the South Pacific is an unfavorable one, and people incline to include all Japanese people in their resentments and un-Christian hatreds. Furthermore, many do not realize that practically all our Japanese-American students, and two thirds of the entire group, have been born in America, brought up in our schools, imbued with our ideas and ideals, knowing only our language and customs, and are as thoroughly American as any of the second generation immigrant peoples of the land.

But this thought leads to the final im-

pression—namely that this situation is pliable, and can still be brought through constructively. I have found it possible in many instances to so explain and interpret the facts that people have gained an entirely different picture of the problem, and a more understanding and cooperative frame of mind. Not in all cases, of course! But as I have talked with many groups, of all sorts of people, young and old, Rotary Clubs, church gatherings, college and high school students, I have been able to see prejudices and bitterness fading away and

wholesome attitudes developing. Just here lies the great challenge to all of us. We must hope that our Japanese compatriots will be patient with our shortcomings and the difficulties that lie in the way of an ideal course of action. Simultaneously we must do everything in our power, both privately and publicly, to create fuller understandings, more generous determination, and a program that is more fully consistent with our American purposes and professions. For after all, "Democracy must be Demonstrated as well as Defended."

A Jew Considers Saintliness

By Abraham Cronbach

IT would be difficult to find a topic more suited for a message to the clientele of THE AMERICAN FRIEND than the topic of Saintliness. The Friends who are known to the writer of this article exemplify that trait to a marked degree.

Saintliness roots in an important factor in emerging life. Somewhere along the line of their development, in order to survive, organisms had to cease competing and had to cooperate. Many instances have been cited by competent observers of the vast role played in nature by the adjournment of strife and the advent of helpfulness.

In the life of man these biological trends produce their social and psychological counterparts. Sometimes human beings contend with one another. Sometimes they assist one another. Our minds are sometimes pugnacious and sometimes affectionate. Let the terms "mutualism" and "rivalism" designate these respective proclivities—mutualism, the bent toward kindliness; rivalism, the urge to commit injury.

But first a word of caution! The reader will be inclined to identify mutualism with the good and rivalism with the bad. These identifications must be shunned. "Good" and "bad" are relative terms. What one person calls "good" another calls "bad" and vice versa. Mutualism is indeed good from the standpoint of us who are captivated by mutualism and rivalism is correspondingly evil. But the reverse confronts us repeatedly. In times of war, rivalistic attitudes are lauded as patriotism, while mutualistic attitudes, if not condemned as outright disloyalty are, in all events, rated as somewhat fatuous. In times of war, even appeals for charity stress, above everything else, the prospective enhancement of morale and prowess among those engaged in destroying the enemy.

The saint is the exemplar of mutualism. A saint's thoughts and acts con-

verge upon benefiting others and swerve from harming others. That is why the saint never blames and never finds fault. Blaming and faultfinding are not only devices for inflicting pain, they function as the excuse for inflicting further pain.

A saint is free of prejudice and of bias. A saint does not exaggerate or misstate. A saint views affairs with the detachment and objectivity which we associate with the methods of science. Certain kinds of religion may conflict with science. But the religion of saintliness embraces the detachment and objectivity which are the *sine qua non* of science.

The saint is never flustered: because the saint is devoid of self-seeking. The state of being flustered results from the frustrations of self-seeking.

The saint does not fume or fret. The saint does not scold or quarrel or get piqued. The saint does not argue. How well nigh impossible it is to argue without intermingling some modicum of misrepresentation! The saint does not retaliate. The saint accepts slights and rebukes without resentment. Not immunity of vexation but serenity despite vexation fulfils the saintly ideal. The saint does not lust for applause and does not crave to shine. The saint does not envy. The attainments of others bring to the saint not misery but joy. The saint resorts to no self-extenuation, self-laudation, or self-advertisement. Such avoidances, even more than performances, constitute the saintly character.

The saint is humble. Humility betokens mutualism as vainglory betokens rivalism. Humility consists in ranking others above ourselves as vainglory consists in ranking others beneath ourselves. Vainglory often regards others as a mere audience for one's own acclaim.

The saint is boundlessly benevolent. From the cause of human helpfulness, the saint withholds nothing that it is

possible to confer. The saint is sustained by the love that he or she gives, even if there be no reciprocal love.

The saint brims with reverence for human personality. The saint treats human beings not as "means to ends" but as "ends in themselves." Hence the saint's yearning for God. Hence the saint's life in God. The yearning for God, the life in God—what are they but reverence for personality lifted to cosmic eminence!

The traditions of Judaism, like the traditions of other religions, extol saintliness. Notable are the saintly outbursts of the Old Testament. "Thou shalt take no revenge, nor bear any grudge." "Whom have I in heaven but Thee? And beside Thee, I desire none upon earth." "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in things too great or in things too wonderful for me." "My soul waiteth for the Lord more than watchmen wait for the morning."

Equally pronounced is the exaltation of saintliness in the Jewish post-Biblical writings, such as the Talmud. "Who is the hero of heroes?" queries one of the ancient Rabbis, "The hero of heroes is he who transmuteth a foe into a friend." Yet another Rabbi exclaimed: "When I am brought low, I am raised high; when I am raised high, I am brought low." Another sage inverts the bellicosity of Judges 5:31 by putting the ferocious words of Deborah into this utterly antipodal context: "They who are reviled but revile not others, they who hear themselves reproached but make no reply, they whose every act is one of love and who cheerfully bear their afflictions—these are the ones of whom Scripture saith: 'But they that love Him be as the sun when he goeth forth in his might'."

Other Rabbinic utterances are these: "Be gentle and yielding as a reed, not hard and proud as a cedar." "Be of the persecuted, not of the persecutors." "Better is one hour of repentance and good deeds in this world than the whole life of the world to come."

These citations do not imply that saintliness prevails among Jewish people more than it does among other people. These samples merely illustrate that, in the appraisal of saintliness, Christian tradition and Jewish tradition resemble. The saintly life itself requires more than a tradition. When Isaiah uttered the words, "Until the spirit be poured upon us from on high," he may have named the prerequisite of saintly living, no matter what the tradition and no matter what the allegiance.

No man resolved to make the most of himself can spare the time for personal contention.—ABRAHAM LINCOLN.

Christ Who is the Image of the Invisible God

By Bliss Forbush

IN the Atlantic Monthly for October, 1942, began a story called "The Little Locksmith" by Katharine B. Hathaway. In the first installment, Katharine Hathaway describes the years of her childhood spent strapped tight to a stretcher, her shoulders pressed hard against the thick pad, wearing a bald spot on the back of her head as she turned from side to side. Through the aid of her ingenious parents, and a naturally bright spirit, she managed to keep her days interesting and cheerful, but the nights were filled with terror. This was not because of the pain assailing her in recurring waves but because of two fiendish jailers that seized her every night. These jailers which closed in on her mind and held it with iron shackles she called "the two awful thoughts;" one was the thought of the endlessness of space, and the other the thought of the endlessness of time. Before these staggering concepts her brain reeled in fear, her body shook, and in the end she would cry out in terror. Katharine Hathaway never explained why this was so, or from whence these thoughts came, but anyone who has tried to think down to bedrock can appreciate the feeling of the child. There are certain great thoughts which, when we try to possess them, can grip all our mental faculties and exercise them to the limits of their possibilities, and beyond.

St. Paul grapples with such a thought and he expresses it in two different ways in two separate epistles. In 1st Corinthians 11:7 he writes, "for man . . . is the image and glory of God," and in Colossians 1:15, "Christ who is the image of the invisible God."

The true greatness and glory of God to man is Creative Love. It is not difficult to recognize the power of God. Every crack of thunder, every earthquake which trembles the earth in its depths, every comet's tail that streams across the sky, the force that holds the stars in their courses, all testify to the power of God. Before such irresistible might man is but a speck, an infant crying in the dark night.

It is not difficult to recognize the aesthetic quality in God. As has been said, "God must have loved beauty to have made so much of it." The autumn haze, the hillsides ablaze with color, the white foam of the ocean, the soft falling of snow among the evergreens, all are indications that "the earth showeth forth his handiwork." It is not difficult to recognize the rationality of God. We refuse to believe that this complicated

universe, revealed to modern minds through microscope and telescope, just happened. It is the product of what we call mind. It is obvious to humble souls that our human minds but touch the fringe of that which is to be known, or that which will always be known to the Mind of God.

Power, beauty, intellect, all are revelations of God, but these qualities in God do not satisfy the hungering heart of man. The glory of God in the eyes of man is Creative Love. Much of what God is must always remain a mystery to us since our minds are finite, but this we know, The Quality in the personality of God is Creative Love. We all know something about human love, we have seen it, we have experienced it, it is the most wonderful thing in the world, but God is greater than man. In him this love is raised to the nth degree, it is the dominant factor in the soul of God, the ruling principle.

When St. Paul wrote that "man is the image of God," he certainly did not mean that all that is in man is in the image of God. It is obvious that much in man, using the ancient phraseology, is of the devil. It is estimated that Homo Sapiens has lived somewhere from fifty to five hundred thousand years, and that forerunners of true man lived for a million years on earth. In the long passing of the centuries man has left behind some qualities that linked him to the animals, but from the dim recesses of his ancestral mind, in the subconscious perhaps, time and time again there breaks forth drives which cause man to act like the brute. When man so acts there is nothing of the glory of God about him. But, again using ancient phraseology, man rises to the stature of the angels. In deeds of service and goodwill and love, in actions which are nobly conceived and nobly carried out, in courageous self-sacrifice, man reflects that quality which is the chief characteristic of God, Creative Love.

St. Paul wrote—"Christ the image of the invisible God." Jesus was a human being, even in the farthest wanderings of Christian theology the main Christian church never denied that Jesus was a man. There was a group in the early church, the Decetics, who declared that Christ was a spirit from heaven which occupied, at the baptism, the body of the man Jesus, and left it at the crucifixion; but they were treated as heretics. Jesus was a man, he grew in "wisdom, and stature and in favor with God and man."

If he avoided all sin, as we believe, it was only by conscious effort, not because his nature was different from our own. He faced moral crisis in the Wilderness experience and in the garden of Gethsemane, and Luke records that he was tempted on other occasions. If Jesus is man at his best, how much more is he also the "image and glory of God." God revealed himself to others at intervals, to Amos, Isaiah, Jeremiah; but knowledge of God was not incidental or occasional with Jesus as with the prophets. Jesus seems to have lived in constant contact with God, so close that he always knew the will of God for himself and for men. Abraham was called the friend of God, Jesus was called the son of God. This sonship was not an exclusive personal privilege. Jesus might be a pioneer, but others were to follow in the path which he blazed. All men could be sons of God, if they would realize their sonship.

Jesus was a man, but Jesus was "the image and glory of God." We can see God in power, beauty, and mind, we can see God dimly in men and women at their best, but in Jesus we see something

more. His life is the expression of complete service and love. In Jesus we see revealed as nowhere else the QUALITY which is the chief characteristic of God, Creative Love. Thus Jesus becomes for us the mirror of God, he is in man, the Portrait of God.

If God is like Jesus, if the chief quality in God is Creative Love, instead of tossing on our beds of worry, and anguish, suffering at the horrors that we experience or see about us we can be of good cheer. The core of the universe is Creative Love, and God's constructive will can yet bring an end to the chaos of our day. God's kingdom will come, a kingdom of peace, harmony, goodwill, and abundant life. The individual heart can also be at peace. No father would wish to close doors of opportunity on his child, or to allow his spirit to be cramped and twisted, no father would desire to have his child obliterated. God, Creative Love raised to the infinite, not only can bring in his Kingdom on earth, but he can provide for each of those whom he loves through all eternity.

in describing one of his great Insights, "the earth had a new smell." We can readily understand his quaint expression. Two things had happened. He had become aware of the Ineffable Presence and into his "earth," at that moment, a vital Quaker had emerged.

It is well to note that there is a real difference between "the surroundings TAKING ON" and "the surroundings GIVING OFF" a new atmosphere. This difference is in the same category with the misinterpretation of Jesus' great word "Let your light so shine," which reads in action "Make your light so shine." The propagandist, as we now use the word, seeks to MAKE his light shine. The "hireling" tries to DRIVE the sheep. But not so for the Friend—tried and true. He is like the "Ordinary Saint" in one of Rufus M. Jones' early stories. "There was at the heart of the man a religious passion which throbbed in everything he did. Nobody knew, he least of all, what his theological system was. He never bothered to think it out. But nobody ever hoed a row of potatoes with him, or pitched a load of hay, without discovering his religion. . . It radiated from him like light from a luminous body. Little children always believed in him and enjoyed being with him. . . He was the kind of man who would keep a church alive if he was the only person left in the township." The spirit of such a man is truly "the candle of the Lord." There is a shepherd quality about him. The neighborhood gives off a certain "atmosphere" because he is there.

Few in number, and widely scattered as they are, Friends and members of the Wider Quaker Fellowship may never-the-less serve the present age significantly by serving well in the many communities in which, like Whittier's Abraham Davenport, He in His Providence has set them.

Just now there is a gathering groundswell of religious interest. New Bibles are difficult to obtain from book stores because sales have reached new heights. Popular magazines give space to interesting stories on how whole families, that never before practiced prayer, are discovering the value of "grace" said at meal time. Columns of news print are devoted to miraculous deliverances on land and sea through the medium of prayer. If this surge of religious interest can be guided so that people everywhere, in all our communities, will use strength and courage, which come from religious faith, to actually face the realities of life it will be good. But if this high moment moves on, becomes, and is used, as merely another "escape from reality," as religion has in the past oftentimes been used, it will be bad.

Is it too much to hope that during such a time Friends and friends of

Community

By A. Ward Applegate

THEY were both exceedingly tall men. Like the best of hardwood, they had a fine grain all the way through which let you know at once that polish was something inherent to them and was not a mere addition varnished on. One of them is an elderly, distinguished minister in a large and influential denomination. I first met him last week. His instantaneous rejoinder upon being introduced to a Friend was; "I say, you wouldn't by any chance have known the Barrows among the Quakers in England?" I only wish I could convey the eager, joyous implication of the light in his countenance as he asked the question. "They were" he continued "a very great and noble influence in our community when I was a lad."

The other of these two fine men, I first met during those long, squirming school days at about the "third reader" stage in my educational exploits. He was County Superintendent of Public Instruction, but that was incidental to his being a Friend. His life had direction and he carried a large portion of the population along with him as he traveled. Many years later, even after he had gone far beyond the four score mark, he was distributing books in connection with a state wide Reading Circle. He never quit until the end came along. One of the great achievements of his life was the organization of a Boys Club

for the scientific improvement of the quality of seed corn used by the farmers in the districts where he served. This achievement was significant for two reasons. First because the type of organization and the awards of merit given, (such as excursions to the State Agricultural Experiment Station at Purdue University) vastly expanded the frontiers of his native horse and buggy county. A whole generation of boys with a scientific, experimenting bent grew up in the neighborhood. Second, that Boys Corn Club, along with a few others like it, became, I am convinced, the inspiration for, and the prototype of, the great modern 4-H Club movement; national in scope and international in influence.

Here we have two examples. One of a non-Quaker life made rich and significant by the profound influence of thoughtful, solid Friends who lived in the neighborhood and the other of a Friend with genuine social concern reaching out, consciously and with accurate pedagogy, to improve the living conditions of the community into which he had been born.

Concerned Friends are never total victims of the communities in which they live. If circumstances set them down in new and strange surroundings, the surroundings begin to give off a different atmosphere. George Fox wrote,

Friends may be counted on, wherever they may be, to exercise restrained and balanced judgment? Serious thought must be given to an astounding set of circumstances which, on the one hand, by prayer, rescues a man and his companions from the terrible grip of the sea, that they may continue to perfect and expand the vast armadas which they will use to destroy human life. While on the other hand, in similar circumstances, two wise and trusted Friends, abroad on errands of mercy and healing, are lost at sea. Will Friends rush in here, or will they wait patiently until all the facts are in before they swell the hallelujah chorus? Straight thinking is in order here. If not the Friends, who will do it?

Whole areas of the "brave new world" that is to be, now open before enslaved mankind for exploration. Wherever men have been enslaved Friends have been "concerned." They have often spied out new land. Their explorations have often led the settlements for the "colonists of Heaven." The Social, Economic, Political and Spiritual structures of the future will be built upon the work of the explorers of the present time. It is in these particular fields that Friends will be most at home. As a matter of fact much has already been done toward the formal start of these explorations. However, infinite patience will be required. There is sure to be a soul trying lag, elapsed time, between the work of the explorer and the moving of the settler into the area. This "lag" is particular-

ly true in the realm of the ethical and the spiritual. It has been a long time since Jesus explored the areas of "Love your enemies" and "Return good for evil." But surely no one will hold that the colonists have moved into those territories too thick for comfort. God evidently has great patience with His people. Maybe the training Friends have had in years of patient waiting will serve them well as they move now out into those areas where the Divine Urge bids them go.

Kipling, in his "Explorer," catches the mood of many widely scattered Friends of the present hour:

"Something hidden. Go and find it.
Go and look beyond the ranges—
Something lost behind the ranges.
Lost and waiting for you. Go!"

So he went.

Other men would follow. They would use the trail he blazed. That is why he blazed it. Others would give their names to cities. They would be the well known great of the future. He might be forgotten.

With high resolve, he would do it just the same.

"Plotted sites of future cities, traced
the easy grades between them . . .
Have I named one single river? Have
I claimed one single acre?
Have I kept one single nugget—barring
samples? No, not I,
Because my price was paid me ten
times over by my Maker.
But you wouldn't understand. You go
up and occupy."

Death could not hold such an One! He was seen again! He lives still, and is the same Word, Seed, Light and Divine Principle which He has always been, only now He has been manifested openly.

How have men in history reacted to this Word of God? Very indifferently, and here God's optimism and long-suffering have their supreme demonstration. The patriarchs and especially Abraham rejoiced to see this appearance of Christ, and with Abraham's descendants, the Jews, became the religious leaders of the world.

By God's direction Moses built the tabernacle and the ark, with its mercy-seat, where for a time both in this tabernacle and later in a temple God appeared. But His appearance was by no means limited to tabernacle or temple. Men outside the camp spoke for God. The Jews exiled in Babylonia found God present there. Finally, Jesus told the woman at the well that neither at Jerusalem nor on Mt. Gerizim should men worship. Men were to worship everywhere in spirit and in truth. Moses also gave the Hebrews the Law, as a help, at the same time telling them that the Law was written within!

When Christ came, the words which He spoke were Spirit and Life. When He went away, the disciples found that He was not so removed but that they could eat and drink of Him still. The church was built upon Him.

The vision, so clear at first, by degrees faded, and instead men proceeded to set up a visible church with a visible head. This they falsely said was the treasury of the grace of God. In spite of this apostasy, there were always some who still knew Christ, the Word.

In Luther's day the false claim of the church was bared, and the early reformers for a time returned to an apostolic Christianity, of which Christ was head. But alas, people again lost the vision, and instead of a visible church, they exalted a visible Book, and preached that through the Book, and through the Book alone, could God's will be understood and His grace communicated, whereas the Book directed people not to itself, but to Christ, who had come to teach the people Himself. Many who lived under the Book came to know Christ, the Word, and owned that He, and not the Book, was their foundation. Among these was George Fox, who through great search and trouble rediscovered the ground and spring of real religion. Comparatively few people listened to him.

And now in our day men have set up a third image. They disclaim as their chief rule either the visible Church, or the printed Book. Having observed that man possesses certain good traits and qualities, so that he is capable of a cer-

The Greatest of Optimists

By William Bacon Evans

WE are speaking reverently of God. Where else could be found like patience, long-suffering, expectancy and final certainty? No where! Who else bides as tenderly as He, waiting for the return of prodigals? No one! Who else bears with like mercy, all the carping, censoriousness, fault-finding, and self-righteousness of elder brothers? Truly, the goodness of God passes all understanding! It is not however within the field of morals or ethics that the hopefulness of God shines at its brightest. It is in religion.

Man is an animal, PLUS. Like other animals he can be selfish, arrogant, domineering and greedy to the point of self-destruction. Most of his animal instincts point that way, but not all. Even in lower forms of life, there are impulses which savor of sharing, co-operation and sacrifice. Both the selfish and the altruistic instincts are animal traits. And as an animal, man shares in both.

But man has something higher than these. God implants in man His own image. This image, although man's greatest glory, is his least apparent possession. It is as a grain of mustard seed. It is in man, but not of man, but of God. It is God's Light, Grace, Seed or Spirit of Truth, something objective and absolute.

This then is the "set-up"; wayward man with animal instincts capable of misuse; and within, that divine Principle which is able to make man into something godlike.

There is yet another chapter. Doubtless because man was so unregardful (though aware) of this inner treasure, God promised that He would, and actually did a most wonderful thing. This divine Principle, Seed or Word became incarnate! The Word lived amongst men! He showed what man could be and do, when God-filled! And to crown all Jesus was willing and did die for men. He sacrificed all, for all!

tain advancement and co-operation, they have crowned man himself as a godlike creature, and for guidance look no farther than to the highest human qualities. By all means let them make man as good as he can be! But man is only mortal. By rationalizing he can justify almost any line of action. Some of our present sorrows could have been avoided, if man, a finite creature, would only confess his own inability to direct his steps, and look to Christ, the fountain of wisdom and knowledge.

All this while God waits, and pities,

and longs for the return of the prodigal. He knows that in the end man will see his outgoings, and will return. Truth as Truth, will triumph, and will be exalted at last. Christ is the door. No one can enter but by Him. The Holy Scriptures are a most valuable testimony to Christ. They are the Scriptures of Truth, but Christ is the Truth. The Holy Spirit is the most certain teacher. Christ being lifted up, will draw all people to Himself. To Him shall the gathering of the people be. God is optimistic; let us also be optimistic.

There is Strength in Our Common Search

By Edwin C. Morgenroth

THE American Friends Service Committee is the social action arm of the Society of Friends. Persons of good will can express their concerns which grow out of a deep inner motivation by participation in the various activities of the Service Committee. Our inherent belief in the dignity of each human being impels us to consider how we can take action. Friends' concerns grow out of dedicated, prayerful attention to the ills in our society which stand in the way of decency and right living. As our minds become increasingly clear on a certain problem we draw on our corporate judgment and experience to assist us in carrying forward practical projects which have grown from our prayers and quiet waiting.

The work of volunteers on the staff of the American Friends Service Committee has in it the spirit of dedication which is essential to Friends' work. Those who leave their familiar occupations and professions to join in the work of the Service Committee bring with them a freshness of insight and strength of judgment which is useful. The advice and counsel of skilled technicians must not be put aside but there is need for a special flavor which marks such service as a ministry to those in need—a ministry which speaks to the spiritual hunger of those served. The countless hours spent by devoted Friends in consultation, prayer, travel, and work have been the center of strength of our activities.

The spiritual nurturing of our work is a constant challenge. "Those who dwell in Me and in whom I dwell bear much fruit, for without me thou canst do naught." In this thought we have the seed and basis of all of our work. We must move forward together in the Light and beware of the self-satisfaction which comes from well meaning efforts to "do good." Henry Van Etten warns

us that we must not persuade ourselves that "having spoken we have *worked*." To those who would say to us "What of the message?", there would seem to be an answer from John Woolman when he said, "If Christ is our Shepherd and feedeth us, and we are faithful in following Him, our *lives* will have an inviting language."

The Service Committee testifies to the fact that if we would be valiant for the truth now we must live out our beliefs in the daily tasks which confront us. In the work of the Committee, both at home and abroad, there is a wide variety of activities which demands an equal diversity of skills on the part of the personnel. Since much of the work of the Committee is directed by a sense of urgency to meet immediate problems it is extremely difficult to predict personnel needs very far in advance of the actual moment when work must begin. In a recent statement on the philosophy of Foreign Service the Committee points out that candidates for appointment abroad need to have "respect for human beings of whatever race or religion or experience and an approach which seeks for them not only material well being but the opportunity to live self-respecting, independent, useful lives. . . . They will want to work with sensitivity and humility, with an understanding of the cultures of the people to whom they go, a sharing of responsibility and that willingness to learn which brings true fellowship."

One of the most impressive experiences in a branch office has been the steady flow of concerned individuals with a sincere interest in and a desire to work for the alleviation of the suffering of the people of the world through the projects of the Service Committee. The hundreds of small sewing groups across this country producing thousands of garments to be sent to persons in

need both in our country and abroad are indications of the tremendous potentialities of many persons of good will. During this last year ninety-one tons of clothing were distributed by the Clothing Section of the Committee.

It would seem imperative that Friends follow their traditional pattern as publishers of Truth and help their fellow countrymen who are suffering from what Edgar Castle calls a *divided mind*. Jane Rushmore challenged our thinking on this point a number of years ago at a Pendle Hill conference when she advised us to "distinguish between what is wrong and what we don't like." When an individual ceases to distinguish between what is real and what is not; and when that same individual cannot follow through in his actions in a fashion appropriate to his beliefs, we speak of him as being mentally ill. When a people or nation acts in a similar fashion it is evident that we have become spiritually sick. The Society of Friends can minister to this condition in the world if we ourselves become whole individuals, that is, *undivided*. We must not be satisfied with static goodness which compels us to live within the boundaries of convention, to pay our bills, to stay out of debt, to attend committee meetings faithfully, to obey the law, to be classified among the "good people." It is with the latter that Jesus failed, if he failed with any. We must be certain that we in our time keep our hearts open and remain sensitive to the needs of our fellow men so that we are willing to minister to them regardless of cost. We must remember that as a people we have a loyalty to God which is greater than loyalty to any state. We must see in the practical works of the Service Committee ways in which our common search for the expression of our deep inner motivation can find fruition.

Potential and actual racial conflicts arising out of the increased tensions of wartime living are a direct challenge to the Society of Friends. The problem is large and has weighed heavily on the hearts of many people for a long time. The time has come when we must translate what we believe, and what we have come to know to be true in our hearts, into action. Service Committee activities in the field of race relations in recent years have been begun in a small fashion in the summer volunteer work camps. This work will continue and needs to grow in scope and intensity of results. Could we predict, the result of, say, fifteen work camps in a large industrial city beset by racial tensions rather than a few projects such as we have been accustomed to sponsoring in a handful of communities?

Inter-racial projects in Indianapolis, Chicago, and Southeastern Missouri

must be considered as token evidence of what we really wish to do. We need to train young men and women in the specific skills and techniques of reconciliation. Volunteer work camps have been developed as one approach to problems of human relationships where good will can be directed toward bringing visible results. We should encourage our Quaker colleges as they look forward to the development of programs of training in relief and reconstruction.

We must be willing to see that reconstruction begins now and at home—in our own hearts. We must stop thinking of preparing for something to do “when the war ends.” It is quite probable that those who will be best prepared to heal the wounds of war will be those who have quietly stretched their spiritual horizons while on their daily tasks whether they have been in Casablanca, Seattle, Keokuk, Lisbon, Philadelphia, or Central City.

ual side of our mission. I believe there are signs of a spiritual awakening and hungering for real religious experience among many groups. This seems to be especially true among younger Friends.

It is possible that the different branches or groups of Friends may never quite see alike or fully unite, it may not be the will of the Head of the Church that we do, but surely He wants us all to work and have fellowship together under His leadership. Certainly we will all want to join in the work of ministering to those in great physical and spiritual need in many lands today. We will then be following the teaching of Him who said “Inasmuch as you have done it unto the least of these my brethren you have done it unto me.”

Many of our membership have the desire and concern that we of this little “quiet” group may contribute something in this new awakening. It may be of some value to find here in the Ohio Gateway a few remnants of the customs and practices of the Friends of the earlier days still in use. We still maintain here a Friends Boarding School where the children of Friends from far and near come to receive a religiously guarded education. This might be a leavening influence bearing fruits of unity in the future.

We must all recognize the great need today of traveling visiting Friends such as were common in years gone by. “The fields are white unto the harvest” let us pray “The Lord of the harvest that He will send laborers into the harvest.”

Accidents to workers in American factories have cost seven lives for every one taken in the military operations of the Army and the Navy. Including the African Campaign, our military losses from Pearl Harbor to the middle of November, 1942 were 5,694 dead, 34,355 wounded, and 39,827 missing or prisoners. Contrast that total, just under 50,000 casualties, with 44,500 dead in industrial accidents in the same period—and 3,800,000 injured.

European investigations have revealed more information about drink and industrial mishaps than our American factories have made known. The European evidence—pre-war—is that abstainers have one-third less accidents than workers who drink. There were three accidents on Monday to every two on other days in the working week.

Dr. Haven Emerson's report on Boston accidents, page 54 of “Alcohol: Its Effects on Man,” made known that 40.6 per cent of a thoroughly studied four-year cycle of fatal accidents could be traced to drinking.

Conservative Friends in Ohio

By Gilbert Thomas

VERY early in the Nineteenth Century members of the Society of Friends began to move to the country north and west of the Ohio River. They came from New England, Pennsylvania, Maryland, Virginia and other states. Many of them settled in Ohio, especially in the eastern section of the state. Those from the south were seeking homes in the new territory free from the encumbrance of slavery. For a few years Friends constituted a large portion of the inhabitants of eastern Ohio. Many meetings were established and in the year 1813 the yearly meeting was first held at Short Creek near Mt. Pleasant.

As the new level and inviting lands to the north and west were opened up for settlement the more venturesome, and perhaps the more progressive families moved on to establish new groups of Friends. Ohio thus became a kind of gateway or place of temporary sojourn for pioneering spirits who later drifted on with the general movement westward. While this migration was going on Friends of perhaps the more settled type established permanent homes here in the Ohio gateway. With the changes that occurred in the Society and the regrouping of those of similar belief and practice three separate yearly meetings came into being in Ohio.

The group known as the Conservative Ohio Yearly Meeting has its headquarters near Barnesville and holds its yearly sessions in the Stillwater Meeting house. These Friends might be considered the descendants of the more settled, more permanent, early inhabitants of the section. It has seemed natural for them to cling to the testimonies and practices which their forefathers held to be so vital and enduring.

Plainness and simplicity of dress in varying degrees and interpretation is still considered by many to be an important evidence of unworldliness and of a consecration to the cause of Truth. The same might be said concerning their manner of speech and communication

with others, the plain language as used by early Friends is still common. Some consider this an important testimony others look upon it as a beautiful friendly custom inherited from a time when flowery and complimentary terms in language was believed to spring from pride and vanity.

It is hoped by Conservative Friends that these and other peculiarities which they cling to in some measure will not be considered their main and most vital testimonies. They still believe in a waiting worship and a free and inspired gospel ministry. The guiding power and efficacy of the Divine Inner Light to lead and direct human beings is, we trust, still a vital belief.

This dependance upon the Inner Light for guidance has led to a great deal of care and waiting before new projects or enterprises were undertaken. The ideal was to be rightly led in business and everyday affairs as well as in religious and humanitarian effort. Conservative Friends are well aware of their own small membership and the absence of any marked growth. This they believe comes from their own lack of faithfulness rather than the failure of their principles. Perhaps we have been too content to “Tarry at Jerusalem” rather than being continually exercised and alert to go and labor in the vineyard at the call of the Master. Can it be that we have been too busy trying to save the life and traditions of our Society rather than being willing to lose it for His sake and the Gospel?

There was a time when the Society of Friends seemed to propagate and increase by division. Now the tendency seems to be towards greater unity and concentration of effort and activities, especially along the line of social service and the relief of suffering. It is our concern, and I am sure it is shared by many others in all branches of the Society, that in all our activities of service and organization that we do not fail to carry along a deep sense of the spirit-

New Imperative For Christian Education

By Errol T. Elliott

THERE is a certain story of a river and a people. The river in this story generally flowed placidly through the countryside and to the sea. Occasionally heavy rains and thawing ice jams in mountain tributaries would lift it to flood proportions and leave the rich farm lands and villages devastated. This called for community thought and action. Finally it was agreed that a large dam should be built across the deep gorge far upstream.

This new dam saved the country from many inundations, but on one certain year the heavy rains in the mountains and the melting of unusually heavy snows in all the tributaries were too much for it. Strong as it was, the terrific rush of tons of water and ice created a breach and swept away the entire wall causing the greatest disaster the community had ever known. In that year it would have been better had there been no dam at all. But to return to the old risk did not seem to be the answer. Finally it was agreed that the dam should be rebuilt, but that additional precautions were also necessary. The result was a series of smaller dams constructed in the hills and across the different tributaries.

ATTENTION TO OUR SOURCES

The application of this story to our social order is obvious. It is particularly well illustrated in the past twenty-five years. The war of 1914-18 had engulfed the world. No hamlet or family was left unaffected by the deluge. Something had to be done. One great effort was made to dam back the periodic accumulations of fear and avarice that tended to gather in such large proportions across the world. A dam was built. The League of Nations came into existence. It was created half-heartedly perhaps but none-the-less it was our one promise of respite and security. It was not large enough or strong enough, but after all it was our first collective answer to the need for common protection. It is to the discredit of our own nation that we did not add the weight of our concern and effort to it. Perhaps it could not have held finally if we had, but our absence from the building of this common structure left a breach that was ominous for world welfare.

Since then the old animosities, fears and bigotries have again accumulated and the world organization has given way as the several tributaries of self interest and revenge have flowed into

the common stream from our several nations. A new flood of greater proportions has swept across the world. The dam has gone. The league of Nations and the World Court have no pertinent meaning just now.

They are gone, but we must build again. It is no answer to say that we should return to the old risks and take our "luck" in whatever the passing seasons may bring in the way of weather. We will build world organization again. This time America must not fail in her responsibility. The world structure must be stronger, with a wider base, more genuine materials and more honest workmanship.

But that is not enough. Alone it can never save us from another holocaust. Unless something is done, far back in the tributaries to protect us, another acceleration of conflicting interests will sweep away our structure. The world is not safe so long as one nation is in turmoil. The day ahead asks us to give attention to contributing streams—back where Christian education can operate.

OUR FOUR RESPONSIBILITIES

At this point our illustration of dams erected against floods does not suffice. For we can never meet our situation by negative restraints. We shall have to build a new constructive way of life. No concrete walls can be erected which will imprison our threatening enemies and leave us in self-centered peace.

Perhaps we may turn here from the picture of floods to a river system by which a desert is turned into a garden through irrigation and which calls for active releasing of new streams of goodwill into our collective life. Our famished earth calls for new resources, new springs of understanding. Old wells filled with the debris of present hatreds must be unstopped and the old-new spirit of fellowship released again.

To turn thus from the narrower interests of a single race, nation or class to world concern, from the township mind to the world mind, calls for a corresponding turn to new motivations. We have discovered it in some measure when applied to community situations. It has been easier to see that the poverty and disease of one's neighbor has both a direct and indirect effect upon one's own family. Freedom from disease for one family spells freedom for the entire neighborhood. Consequently community health projects spring into being for mutual, and therefore, self-protection.

"Freedom" comes to be interpreted as "responsibility."

This same change in understanding must be made in terms of the world community. At the present time we hear much said about fighting for the four freedoms. We hear much less about the four responsibilities. If during the past twenty-five years alone we had been trying to *give* those freedoms to our neighbors we should not now be fighting to *get* or preserve them for ourselves. That principle is simple in concept but profound in its implications. We cannot rule out the acquisitive urge but we can leash it to a greater concept of human existence. It is just another way of turning the Christian injunction, "He that loseth his life shall save it."

What, for instance, does it mean to have freedom of speech and press if what we print or say is made irresponsible by ignorance. We clamor for rights when we have little sense of social responsibility. Sense of obligation is a slow second in our competitive tendencies. That is the deeper contest that must yet be won when wars have spent themselves in human wreckage. The tributaries of satanic disaster flow quite as surely as do the currents of the Kingdom of God which wind their way from personal attitudes, through community spirit, into national policies and thence into the common stream of the world.

In estimating the nature and size of our task Quakers should remember, as some Friend has said, that inner darkness is as real as inner light. Even so, we may rightly believe that the deepest characterization of the human spirit is not its search for darkness but for light, not for falsehood but for truth. It is that active principle within by which we assume the possibilities of creating a better world. In that faith we find hope, but it does not assure automatic coming of the better life. Flowing through the desserts of prejudice and fear the fresh streams are often lost.

ERSATZ EDUCATION

It is at these sources that Christian education enters to build again out of the erosions by which the war is taking toll of spiritual values. We are facing a more difficult educational task today than for many years. The inner structure of educational experiences is being attacked by world storms. Beside this in the lives of many youths there will be for the rest of their lives a great uncultivated space of years lacking many of the concepts and attitudes of peace. These same areas, in normal years, would be filled with comparatively good educational experiences. Just now Christian education is drastically limited in what it can accomplish or even attempt.

Perhaps most difficult of all is the "ersatz" life that is growing around us. Out of the verbal coinage of the war this word "ersatz," which is borrowed from Germany, stands as a symbol for the substitute materials now being used in many consumers goods. Ersatz clothing is said to stand poorly against bad weather. So will it be with ersatz education. This word will probably stay in our vocabulary as a symbol of shoddiness and lack of genuineness.

This type of education is seen most deeply in the shift of motives and ends from the constructive to the destructive pattern. From the war point of view there is one major purpose stated for schools and colleges—the production of men as well trained units to function in the machines of destruction. Say as we may that in the minds of students this period of years is thought of as emergency and that not many are taking the shift of emphasis seriously, we cannot gainsay that the sense of values, purposes and ends in life are being neglected always and distorted often. There is much less training that prepares for constructive fellowship in world building. In childhood games the individual may claim immunity from some penalty of the game by crossing his fingers or calling, "King's X," but no one, however disillusioned he may be, can escape the breakdown which education is facing.

However there is much more to do than stand with a finger in the dyke. In whatever measure we can help children and growing people to think clearly against the background of conflict, we have fortified them for the days of continued strain which are ahead. President Hutchins of the University of Chicago wrote recently that a negro on his street car ventured the prediction that the duration would be longer than the war. That was a profound observation. If a durable education to cope with "duration" problems can be fostered in the lives of children and young people we shall have a "reserve corps" against the day of greater opportunity.

Now is the time to build the inner structure of our institutions and programs as solidly as possible. While the "duration" continues and the fragile ersatz ways of life are breaking up, those who are quietly and steadily led to think deeply and broadly will come into a leadership for which the world will wait in desperation.

PATTERNS FOR TOMORROW

Let us not accept these days as potential only for evil. Even where there is no operation of planned programs for a new day, the common sense of many people will surely face the fact that our days are accumulating failures upon failures. The futility of mass conflict

cannot wholly escape the scrutiny of men who are in the midst of it. Underneath the sweep of destruction the currents of a new day are forming. The world ledger will be weighted heavily on the debit side, but our world will not be completely bankrupt. There are always the imperishables of life which God has planted in the depths of the soul. Out of the masses of broken men will be many who have real ability to think discriminately. They will see the necessity of creating new patterns for a new world. Here will be the spotted fields into which education can move. We must prepare now for that task by practicing it in every conceivable way just now. What are the imperatives in that process?

(1) Education is, among other processes, a movement from discipline to self-discipline. Battling the adverse elements of today can either find our weak points and break us or else it may toughen and gird us for the hard work which we must do. We are not merely examining our days, they are examining us. They ask us serious questions about our preparation for the long building program of the community of God.

(2) Much study should be given to the trends which led us to this disaster and consequently new patterns of thought and action can be developed. We cannot patch up old patterns. Terms such as capitalism, socialism, communism, and fascism should cease to be words of final portent. No *a priori* thinking will get our feet into the right paths. There is no "ism" which has all of the answers. For men collectively do not constitute a machine that can be remodeled and expected to operate successfully. The personal equation is ever with us. Leave that factor out of account and the train has left the station without the engineer. He is the one through whom education can do much.

Deep inner commitments to the God we have seen so clearly in Jesus of Nazareth must claim and anchor us to infinite power and wisdom. The new integrations of Christian education cannot come *wholly* from the school room abstractions they must begin in our soul depths. One thing can surely be said of these new patterns, that their lines are too short if they do not strike their way around the planet. They must also be two dimensional, for without depth they will break.

(3) But new patterns cannot be evolved by aiming at them alone as ends. The old problems of means and ends may be eternal but it is the locus of our chief difficulty. Proper means or methods is our immediate problem. Good people often quarrel over the plans for social structure much as incompatible couples quarrel over the blueprint of a

new house. Our aims should be examined constantly but above all we must know that bad methods can never lead to good ends.

It is the strategy of the spirit which we must find and enhance in the myriad relationships of life. This method should extend from the next door neighbor relationships, through the committees of churches and schools, into the sobering problems of community, race and class relations out into the currents of national policies and thence into the stream of world affairs. To enter the "hot spots" of social conflict, keep on terms of creative peace with those who do not agree on such projects, stay in such areas and extend the circle of goodwill is not easy, but neither was Gethsemane.

Realistically we must often stand with our feet in the mud of the human quagmire and work with practical situations while we think about solutions. Natural and Physical sciences are not the only ones requiring a laboratory for the answers to the queries of tomorrow. The social sciences must find a similar approach.

(4) Finally we must keep faith and hope alive. New currents are moving under our present life. The excesses of the hour may be but the convulsions of a day that must die. Make way for the new day, know that the fingers of morning will appear, stand up then and hail the day. Streams will break forth in the desert. In Christ we have found those divine currents which alone can bring healing to the nations. Now we are limited, but time is on our side.

THE KUKONG AIR RAID

A. B. VAUGHT SENDS PROMPT RELIEF

On January 14, Arnold B. Vaught, Executive Director of the American Advisory Committee telegraphed to New York from Chungking that twenty thousand persons were homeless as a result of the recent air raid on Kukong, and that he had already sent NC\$100,000 (US\$5,000) for soup kitchens, bedding, clothing and temporary shelter.

According to the *Chinese News Service* the raid occurred on January 5, when around noon a single plane dropped more than 200 bombs on Kukong and its suburbs. About 100 shops in the city, and 600 houses in the outskirts were gutted by fire.

Kukong is the wartime capital of the province of Kwangtung. About thirty schools and colleges have taken refuge in the vicinity of this city, including Lingnan University. It is also the center from which Edward Lockwood has been doing outstanding relief work for refugees from Hongkong.

Fellowship Council Meeting

By Hannah Stapler

WITH over 125 interested Friends and members of the Council and Wider Quaker Fellowship present, the Fellowship Council held its annual meeting from Friday night, January 22nd to Sunday afternoon, January 24, 1943 in Philadelphia, Pa.

We are happy to announce that Thomas Harvey Haines, a member of Montclair Friends' Meeting, is the new chairman of the Fellowship Council. We have deeply appreciated the leadership and service of Elbert Russell as our Chairman in the past two years.

Rufus M. Jones set the keynote of the sessions by bringing to us forcibly the role of the Society of Friends in the world today. We are all members of a Holy Family, of which God is a loving Father. In His love there is agony, suffering and strength. When we come together in that unity of Spirit in God, we as a Society will be bringing to the world a universal message of love.

Knowing that all Friends cannot be alike we must learn respect and tolerance for all and love one another in the things that are eternal. It is a time when we should get back to the simple faith of Jesus Christ—that through love and understanding and the willingness to see everyone as a child of God, we can achieve a unity of Spirit.

Elbert Russell in speaking of the

special trends in our Society stressed that there is a sense of spiritual isolation in these times which is drawing seekers into closer fellowship with Friends. Non-conformists are feeling the need of fellowship with others. There is a re-evaluation of the contribution Quakerism can make to life today. The Young Friends Fellowship is an indication of a new passion for a renewed faith in God. These seeking tendrils are growing toward a fellowship in the life and power of God.

The Fellowship Council seeks to bring about this unity of Spirit that will make us all, Friend or seeker, members of God's Family. Through intervisitation among groups of all Yearly Meetings, Friends can come to know and respect, and love one another.

With approximately 2500 members, the Wider Quaker Fellowship is an ever freshening source of new springs. Seventy-six members have joined Friends since 1936. Four times a year literature is sent to them, and special gatherings in New York, Cambridge, and Philadelphia have been held. Many are meeting with Friends or together in groups for worship. We as Friends have a responsibility to encourage them to meet together in fellowship, and to help them to face the realities of being a Friend, and to let them share in our problems and help us to grow together.

In its fostering of the growth of new groups of seekers, the Council is striving to link these new strands in closer fellowship with the established groups of Friends and thus strengthen not only these groups but the main fibre of Friends and their message.

A Directory of Meetings for Worship in the United States and Canada is now ready for distribution at five cents a copy. These may be obtained from the office at 20 South Twelfth Street, Philadelphia, Pa. We hope through this that Friends may come to know one another.

The Council is happy to have the American Young Friends Fellowship affiliated with it as a youth section. In the joint sessions Saturday afternoon, Margaret Cates of New England Yearly Meeting, expressed the need of better understanding the message of Friends. She outlined the following needs:

1. Unity of Purpose.
2. Interchange of Ideas.
3. Spiritual Alertness.
4. Work with Children.
5. Spirit of Service.
6. Development of Leadership.
7. More Biblical Knowledge.
8. Wider Horizons.
9. Development of Concerns.

In the words of Isaac Pennington, we hope that we may be able "to leave the conscience to its full liberty in the Lord, to preserve it single and entire for the Lord to exercise, and to seek unity in the Light and Spirit, walking sweetly and harmoniously together in the midst of different practices."

The South Central Friends Conference

By Elise Boulding

ATTEMPTS are being made to draw Friends and members of the Wider Quaker Fellowship in the South Central Area of the United States into a closer union. An organization of those interested has been formed and is known as The South Central Friends Conference. A number of these Friends and members of the Wider Quaker Fellowship met with Friends of the Five Years Meeting at the time of the regular sessions of Friendsville Quarterly Meeting which recently met in Knoxville, Tennessee. Of this gathering, Elise Boulding writes as follows:

The Knoxville Quarterly Meeting was a wonderful experience for all of us who were there. Personal contact with Friends with whom we had been corresponding for some time strengthened existing bonds of fellowship, and new people were drawn into the precious cir-

cle. Perhaps the most pleasant surprise of the whole week-end was the unexpected arrival of two members of the Wider Quaker Fellowship from Atlanta, Georgia, who had heard a little about the South Central Friends Conference from Phil Mayer. They are trying to start a Meeting in Atlanta, and the Sunday before the Quarterly Meeting, at the very first gathering of the Atlanta group, there were thirty-one present! Of course we were all delighted to hear this, and immediately invited Maurice and Irma Strickland, the Friends from Atlanta, to join the Continuing Committee of the Conference. This experience led us to think of other isolated groups possibly existing in Louisiana, Georgia, Alabama, Mississippi, Missouri, North Carolina and western Virginia, as well as isolated individuals that would perhaps welcome the fellowship of our

South-Central Conference. These states have hitherto not been included as part of our conference region, but the Continuing Committee at its business meeting the Saturday afternoon of the Quarterly Meeting, decided to expand to include these states. Leslie Shaffer, secretary of the Fellowship Council, is sending us the names of all members of the Wider Quaker Fellowship in these states, and also a directory of the meetings already established there. This epistle will be sent out to these new people, and we are eagerly anticipating many new friends and a widening of the fellowship that has come to mean so much to those of us who are already sharing it.

U. S. SEEDS FOR CHINA

Seven pounds of tree seeds for experimental planting in deforested areas of Northwest China have been donated by the U. S. Department of Agriculture's Forest Service to Indusco, participating agency of United China Relief.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THE LAND

I went by the field of the slothful and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

PROV. 25:31.

* * * *

The fabric of human life has been woven on earthen looms. It every where smells of the clay . . . Howsoever high the spirit of man may soar . . . it is on the stomach that humanity, like an army, ever must advance. Beneath the stomach is vegetation, beneath vegetation the soil, and beneath the soil the ceaseless and varied turmoil of terrestrial forces.

J. H. BRADLEY.

* * * *

All things must come to the earth by
and by,
Out of which all things grow.

OWEN MERIDITH.

* * * *

Our lands, as mentioned in my first letter . . . were originally very good; but use and misuse have made them quite otherwise.

GEORGE WASHINGTON.

* * * *

Job, in protesting the rectitude of his life, emphasizes the fact that he has never taken aught from the soil without restitution—evidently regarding such an act as a great wrong.

DAVID BUFFUM.

* * * *

O Lord, we most of all give thanks
That this thy world is incomplete;
That battle calls our marshalled ranks,
That work awaits our hands and feet;

That thou hast not yet finished man,
That we are in the making still;
As friends who share the Master's plan,
As sons who know the Father's will.

WILLIAM DEWITT HYDE.

* * * *

With the first step upward man became a spoiler. He disturbs the condition by which soils tend to become deep and rich . . . In considering the struggle that men have to make in the time to come to maintain the food-giving value of the earth, it is well to keep in mind the fact that the battle is with one of the inevitables—with gravitation, which urges everything ponderable down into the sea.

NATHANIEL S. SHALER.

The Mission of the Land is to produce and keep on producing food, livestock, lumber and other commodities for the service of man. He who owns land and is indifferent to this, is guilty of a moral wrong; and he who takes good land out of commission and suffers it to lie unproductive and useless is guilty of a greater one. . . . It is not the amount of land that he owns, but what he does with it, for which a man is morally responsible.

Do not take the land out of commission; this law is written large in the evident purposes of nature and in the needs of the world, and it lays upon the land owner an obligation so sacred and so imperative that it not only demands his best powers of mind and body, but forbids him to undertake more than he can carry out.

DAVID BUFFUM.

* * * *

Records of earthworks for the conservation of soil, almost as ancient as those of China, are carved on South American mountain-sides. In Peru, farms long ago terraced by the Inca Indians are today being cropped, without the diminution of soil or fertility.

RUSSELL LORD.

* * * *

He findeth God who finds the earth
He made.

JOHN BUCHAM.

* * * *

Lord, we thank thee for the broad vistas of open country and the feel of good earth under our feet. Teach us that the land is for those who use it wisely, and make it yield abundantly without destroying its fertility. Enable us to bridle the destructive forces that steal the soil from our hill sides. May our children and our children's children have the opportunity to sow and reap as we have. May the time come when farm life is as livable as life in the city, and when men as they toil in the field, will find thee there in nature.

AMEN.

FOREST FIRE IN WINTER

Colorado Springs, Colo.—Men from the civilian public service camp here were called out one day during mid-December to put out a forest fire in the ranges back of Cheyenne mountain. About fifteen acres were burnt over before the fire was brought under control.

The training of parachute forest fire fighters is a new C. P. S. project which has received tentative approval of the Forest Service and Selective Service. It is expected that about sixty C. P. S. men will begin training for this hazardous undertaking sometime in June.

Book Reviews

YOUR CHILD'S RELIGION

BY MILDRED AND FRANK EAKIN

Macmillan, \$1.75, 169 pp.

Add this book to the growing list of worthwhile volumes for parents of young children. Others will profit by it, such as teachers, but it is especially helpful for parents. Those who follow traditional and well-worn pathways of theological thinking may be disturbed by some of the approaches and some of the questions raised, but it will do all of us good to read such a book.

One valuable feature in the arrangement of materials is the suggested level of interpretation for children of different ages: nursery, kindergarten, 1st, 2nd and 3rd grades, etc. Suggestions for the interpretation of God, of Prayer, of Jesus, of Death, and of the Bible are given at the close of these chapters for the different age levels.

The last chapter on "Reading Suggestions" adds greatly to usefulness of the volume. It is not an ordinary bibliography but a carefully selected list of the most useful (from the author's viewpoint) books related to each chapter, with a brief description of each.

CECIL E. HAWORTH.

"WHAT HAVE YOU GOT IN THE HOUSE?"

BY JOHN H. ROBERTS

Friends Book Store, 304 Arch Street,
Philadelphia, Pa.—\$1.00

Right out of our lives, sometimes come telling lessons which can help fellow-travelers. Such is John Roberts' little book. It is a treasure for anyone who is tempted with depression and is only eighty small pages long. I commend it for wide use and as a homely gift from one to another. John H. Roberts, Friends may recognize, as the representative from Canada Yearly Meeting, and one of the Vice Chairmen of the American Section of Friends World Committee.

J. PASSMORE ELKINTON.

The Julius Rosenwald Fund reports that during the past two years it expended \$1,350,000 on its programs of education, health and race relations; \$500,000 for the preparation of white and colored teachers for Southern and rural schools; \$200,000 for fellowships for seventy-five Negroes and forty-five white Southerners; \$250,000 for Negro universities, \$175,000 for Negro health.

QUAKERDOM • AT • LARGE

ONE HUNDRETH BIRTHDAY OF "THE FRIEND"

On February 15 this year (1943) *The Friend*, of London, England, was 100 years old. It is sixteen years younger than *The Friend*, in the U. S. A. (Philadelphia) which was founded in 1827. Its seniors in Great Britain, in the Religious Press, are *The Record*, the Anglican Weekly, 1828; *The Tablet*, the Roman Catholic Weekly, (1840); the *Jewish Chronicle* (1841), and *The Inquirer*, (1842).

To mark the centenary the Trustees of *The Friend* held an invitation tea in London on February 5th at which representative readers and contributors were present, as well as editors and representatives of the religious and general Press. There were many messages of congratulation.

Among the guests were several descendants of the first editor and of founders of the paper. The speakers included Sir George Newman, former Chief Medical Officer of the Ministry of Health, creator of the British School Medical service, and the son of Henry Stanley Newman under whom, in 1892, *The Friend* first appeared as a weekly paper; T. Edmund Harvey, M. P. for the Combined Universities; L. Violet Holdsworth, author of *A Book of Quaker Saints*; daughter of Dr. Thomas Hodgkin, banker-historian; the Editor of *The Friend*, Hubert W. Peet, and Dr. Albert Peel, Editor of the *Congregational Quarterly*.

T. Edmund Harvey gave an account of the part which periodicals had played in the life of the Society of Friends. He pointed out that periodicals were not felt to be a need until fairly recent times. The *Transactions*, of the Royal Society, was perhaps the oldest periodical of long standing. Popular periodicals were much later in date. In the Society of Friends the place now filled by periodicals was taken in the early days by traveling Friends. Their main purpose was to bring spiritual guidance but they also carried news—perhaps even gossip. The Monthly, Quarterly and Yearly Meetings of Friends were great occasions for this interchange of news.

Among the predecessors of *The Friend* were the *Annual Monitor* (1813), the *Friend's Monthly Magazine* (1830), the *Yorkshireman* (1832), *The Irish Friend* (1837), and *The British Friend*, which started at the same time as *The Friend* and which was amalgamated with it in 1913. Religious periodicals tended to

flourish in times of controversy, said Edmund Harvey, and *The Friend* was the inheritor of two streams of tradition, the mystical and the evangelical.

Hubert W. Peet, who has edited *The Friend* since 1932, said that the critical readers of today much resembled the critics whom the first editors had to face. He described the chief changes the paper had had in its 100 years, notably the recent reduction—due to paper shortage—to "Lilliput" dimensions, which had been widely welcomed. Readers felt that it was the little paper of their little Society. The aim of the paper was to persuade, not to antagonize. Its function was that of "making righteousness readable"—the Christian ministry of the printed word.

In congratulating *The Friend* on its 100th birthday, Dr. Albert Peel said that it has a special part to play in strengthening the relations between Friends and the Free Churches.

Casper and Elizabeth Hanson have moved from Stickney, South Dakota to Gary, South Dakota.

Herbert Haldy, who left active pastoral work sometime ago to help care for his mother, whose death occurred January 13, 1943, announces that he hopes to reenter pastoral work this autumn. His present address is 48 Eldon Avenue, Columbus, Ohio.

KICKAPOO FRIENDS CENTER

Otis Joslyn Jr., a member of Kickapoo Friends Monthly Meeting, McLoud, Oklahoma has been accepted as a student at the Chicago Theological Seminary for the coming year.

Emma Kickapoo Ellis, one of our last full blood Kickapoo Indian women pieced a beautiful red, white and blue quilt top for the benefit of the Mission Church Repair Fund shortly before her recent death.

Ashton Jones, World Peace Car driver of Atlanta, Georgia, and now a member of Kickapoo Friends Meeting, spent a week at the Mission. He brought many stimulating and helpful messages to some of our groups, including the Indians at Hominy Mission. Ashton helped materially by papering two rooms of the Mission home, painting the bath room and assisting in some plumbing.

James Downs, active Kickapoo Christian who attended both the Friends

World Conference at Swarthmore and the last Five Years Meeting, has been living and helping at the Mission this winter. He is just now rejoicing over the birth of his second grandson, Kenneth Daugherty. The mother, Esther, is James' only daughter.

David White, young Friend of Kickapoo Meeting and the youth secretary for the Fellowship of Reconciliation, has refused to be conscripted to Civilian Public Service and has just been sentenced to five years of prison. David represented Young Friends of Kansas Yearly Meeting at the summer conference of the young people of the Church of the Brethren in Oklahoma, where he taught one of their classes. This has resulted in much closer feeling between Brethren and Friends. (One of his poems is published in this issue, page 89.)

Alice and Alex Brave, Sioux Indians and members of Kickapoo Meeting, have moved to Oklahoma City where Alice is proving a very Friendly helper to many Indians who have moved into the city to accept defense jobs. We miss Alice at our Shawnee Sanitarium broadcasts but we have gained the help of Mrs. O. D. Lewis, an aunt of Susie Meek Frazier, also a very fine Chinook Indian, member of Southern Baptists who has been singing very consistently for these programs.

Glens Falls, New York Friends Meeting has had an active winter program in spite of fuel shortage. Recently the Quaker Youth Choir under the leadership of the pastor, Cecil E. Pearson, gave a program of music, readings, and a short play to start a fund for new hymn books.

The play, first of a series on Quaker History, written and directed by Mary Pennington Pearson, is based on a story of the Underground Railway in Indiana.

The Sunday morning meeting for worship has been well attended by the older children and young people, due in part to the "Go To Meeting Band" organized last April by the pastor. In addition to maintaining a Young Friends Fellowship, the young people have been active in the work of the Inter-Church Youth Council, two of their own group being President and Vice President. They were able to secure William J. Reagan as a most acceptable speaker at one of the rallies.

The meeting has an active American Friends Service Committee Sewing Unit which meets twice a month. In addition

to their own work, the members have secured much assistance and many contributions from outside groups and individuals. A box of clothing is sent to the New York Store Room each month. Early in February a "White Elephant Sale" brought in money for more materials.

There has been a renewed interest in the reading of Quaker and other religious books, some of the newer ones having been read by more than ten persons.

Five new members have just been added to the Meeting.

The Meeting has been fortunate in having four visiting Friends who were most helpful, Merle Davis, William J. Reagan, Phillip Jacob, and Elizabeth Hazard.

Elizabeth Hazard, Field Secretary of New York Yearly Meeting, was the principal speaker at Glens Falls Quarterly Meeting held in South Glens Falls, New York, on February 14.

There was a good attendance in spite of inclement weather.

Of particular interest in the business meeting were the splendid reports on Missionary and A. F. S. C. work.

At the close of the business meeting Elizabeth Hazard spoke about the C. P. S. Camps and answered many questions. She had conferences with several young people during the evening.

* * * *

The Friends Service Class of the Friends Church at Fountain City, Indiana, celebrated the twentieth anniversary of the organization of the class, February 7th. After the church services a bounteous dinner was served to a large gathering of the former and present members of the class. A program was given in the afternoon in the church parlors where the class had gathered. George Rupe, the first president of the class presided and there were eight of the former presidents present. A very good and befitting memorial was written and read by Inez Ranck for Mary E. Woodard, who until her death December 24, 1942 had taught the class, ever since its organization twenty years ago. The following paragraph is taken from the Memorial: "Mary E. Woodard gave to the class the benefit and knowledge of years of thorough Bible reading and study, together with her own personal application of the Scriptures and her strong convictions and lofty Christian ideals. She lived so close to her Lord and Master that more than once she bore testimony to the fact that she had actually heard the voice of the Master and it was as real to her as the voice of her nearest friends on earth. We have often heard her proclaim her firm conviction in the belief that if our faith were sufficiently strong there was no obstacle in life which might not be

removed." Letters were then read from former ministers and members. A short talk was given by Eldon Farmer, the present pastor, followed by Russell Burkett, a former pastor of the meeting. About fifty members of the class were present to spend the day.

* * * *

The Plainfield, Indiana, Friends Meeting has been having church night suppers and programs during the months of January and February. The attendance has averaged sixty or more each night. Special music has been provided for all the meetings. Motion pictures of Jamaica, shown by Merle Davis, were enjoyed on the opening night. The addresses have been of a high standard and greatly appreciated. Edmund T. Albertson, formerly connected with the State Religious Education Program gave the first address on Christian Education. Rev. McMullen of the Presbyterian church of Clayton, Indiana, spoke especially of his religious work among the service men. Rabbi Goldblatt, of the Hebrew Temple of Indianapolis, spoke on "Judaism's Contribution to Christianity." Milo Hinkle's subject was "Making the Discipline Live." Herbert Huffman pastor of First Friends, Indianapolis, closed the series with "Knowing Other Religious Groups."

Six new members were received into membership at the January Monthly Meeting.

* * * *

As has been the custom for a number of years, High Point, N.C. Monthly Meeting recently observed Guilford College night. A supper meeting was held with more than one hundred in attendance. David H. Parsons, Jr. Business Manager of the college acted as master of ceremonies. A. W. Blair, chairman of the Education Committee of the Yearly Meeting spoke on the responsibility of the Yearly Meeting to Guilford College. Algie J. Newlin, Yearly Meeting Clerk, spoke concerning the important place the college holds in the training of North Carolina youth. Clyde A. Milner, president, discussed Guilford in the light of the present crisis.

Another program which was very much enjoyed by members of the High Point, North Carolina Monthly Meeting was that given by Vera Idol, head of the English Department of High Point College. She used as her topic, "Great Hymns of the Church." She has done much research on this subject and charmed her hearers with a delightful talk.

* * * *

On January 18th the Jonesboro, Indiana Meeting organized a Margaret Fell Missionary Society for girls of the high school age, with Grace Howell as their sponsor.

The meeting observed the week of

prayer beginning January 4th with good attendance. It was an inspiration to those who attended.

* * * *

Jamestown, Ohio, Friends Church (Wilmington Yearly Meeting) opened the Week of Prayer, by meeting in private homes for prayer and Bible study. These meetings proved a blessing to all who attended. Emphasis upon Bible reading was made for the month. The total number of chapters reported read being 1613.

A new bulletin board has been placed outside the church, the gift of the Ladies Aid Society.

A series of evangelistic meetings covering eight days, February 14-21, with Richard R. Newby of Des Moines, Iowa, as evangelist, brought much strength and inspiration to the meeting. His forceful searching messages were well received. Many homes were visited and this personal work was fruitful in leading some to decision. One new member was added to the church at our last Monthly Meeting, and several others are to be received soon.

* * * *

Puget Sound Quarterly Meeting was held in Seattle February sixth and seventh 1943. The two Seattle meetings shared alike in the entertainment. The Friday night sessions were held at the Friends Center. The session which followed the first meeting, on Ministry and Oversight, was under the direction of a special committee with Cora Elkington in charge. Matters pertaining to the post-war world were discussed. Different plans for final settlement were presented and discussed with great interest and the evening passed all too soon, and with a desire for another such discussion period.

On Saturday morning D. Reeves Shinn brought the message. He took for his theme "The Door," using the text "Knock and it shall be opened." A number of Friends participated in this devotional service. Dr. Fosdick's hymn "God of Grace and God of Glory" was feelingly sung.

The various departments of work presented their reports in the afternoon session. In this session special attention was given the work camps, peace activities and the problems involved in the proposed relocation of the evacuated Japanese.

Alma Cox, who spent some thirty years with Friends in Cuba, reported that after so long a period away from the States she felt much as if she were a foreigner here.

The Quarterly Meeting met and closed in a spirit of harmony, and a belief in the old Chinese proverb that "It is better to light a candle than to curse the darkness."

CONTRIBUTORS WIDER QUAKER FELLOWSHIP NUMBER

DOROTHY CANFIELD FISHER, Arlington, Vermont. Author and lecturer. Has traveled extensively in Europe and spent three years in France doing war relief work. A member of the Wider Quaker Fellowship.

ERROL T. ELLIOTT, President of William Penn College, Oskaloosa, Iowa. Chairman of the Board on Christian Education of the Five Years Meeting.

EDWIN MORGENROTH, Executive Secretary of the Mid-West Branch of the American Friends Service Committee at Chicago, Illinois.

GILBERT THOMAS, Superintendent of the Friends' Boarding School at Barnesville, Ohio, under the care of Ohio Yearly Meeting (Conservative).

RUFUS M. JONES, Professor Emeritus of Philosophy at Haverford College and chairman of the American Friends Service Committee.

BLISS FORBUSH, Chairman of the Friends General Conference and Principal of Baltimore Friends School.

A. WARD APLEGATE, minister of Wilmington Friends Meeting, Ohio, and former President of Ohio Ministers Association.

WILLIAM BACON EVANS, a minister in Philadelphia Yearly Meeting, Arch St. Former Missionary in Syria.

DR. ROBBINS W. BARSTOW, President of Hartford Theological Seminary and was National Director of the National Japanese-American Student Relocation Council during the summer of 1942. Member of the Wider Quaker Fellowship.

RABBI ABRAHAM CRONBACH, head of the Department of Social Studies of Hebrew Union College, Cincinnati, Ohio. A member of the Wider Quaker Fellowship.

LESLIE D. SHAFFER, Secretary American Friends Fellowship Council.

IN THE PLOT

An atheist Trader traveling in Africa met a native chief reading a New Testament in one hand and stirring a pot of food with the other. "Don't pay any attention to that book, it's not true." The chief looked up and remarked, "Friend, if it wasn't for this book you'd be in that pot by now."

DEATHS

BENNER — Almira Sears Benner at Minneapolis, Minnesota, February 16, 1943, aged eighty-seven. Mrs. Benner was born in Canada, but the family moved to Wisconsin when she was but four years old. Later she came to

Minneapolis, where from conviction she joined Friends. She was always a student and teacher, and gave largely of her talents to the church. She is survived by a son, Jefferson S. of Minneapolis and a sister in Wisconsin.

COMPTON—Horace F. Compton at his home in New Burlington, Ohio on February 6, 1943. A birthright Friend, for forty years active in church work as elder, overseer, trustee Wilmington Yearly Meeting, member Yearly Meeting Committees, he passed at the age of seventy-five years as a sheaf of wheat ripened for the harvest. He leaves his wife Lucy, to whom he had been married fifty-two years, and two daughters.

EVANS—Harriet Barrett Evans, wife of Edward D. Evans, on February 1, 1943. A birthright Friend, she came to Indianapolis fifty years ago, since then she has been a staunch and loyal member of First Friends Church and a gracious benefactress, also for many years a member of the Board of the Bertha Ballard Home for Girls. Surviving besides the husband are two children.

HALDY—Josephine Haldy, a member of Highland Avenue Friends Meeting died at her home, 48 Eldon Avenue, Columbus, Ohio, January 13, 1943, at the age of eighty-five years. She was an active member both in Highland Avenue and the old Camp Chase Meeting. Her home was always open to ministers and christian workers.

She is survived by seven children; Arthur Haldy, Rex, Oregon; Anna Coffin, Romona, California; Erwin Haldy, Walbridge, Ohio; Delia Wilson, Clinton, Michigan; Howard Haldy, Columbus, Ohio; and Olive Tomlinson, Herbert Haldy and her sister Delia Jenny at home. Funeral services were conducted Saturday, January 16th at her home meeting by Herbert Handy.

HUFF—Pearl Huff, on January 26, 1943. Coming to First Friends in Indianapolis from Richmond, Indiana,

she has been for some forty years a willing and beloved co-worker.

JONES—Roscoe Elmer Jones on February 5, 1943, aged forty-seven years. He was the son of I. Lincoln and Lora S. Jones and was a birthright and loyal member of China, Maine, Monthly Meeting of Friends. Surviving are his wife, two daughters, his mother, three brothers and two sisters.

KNOTT—Joseph H. Knott, late clerk of Toronto Monthly Meeting of Friends, at his home 327 Highfield Road, Toronto, Canada on February 11, 1943. He is survived by his wife Jennie E. Knott, and only daughter, Margaret Graham. Funeral services were held in the Friends Meeting House, 111 Maitland Street, Toronto, of which Meeting he had been clerk for many years.

MENDENHALL—Addison Mendenhall, a member of Poplar Run Meeting, near Winchester, Indiana, on December 22, 1942. He was the son of William H. and Eunice Mendenhall. He was a competent Bible school teacher. Like his father he "timed" his home meeting for many years and held that position at the time of his death. He also served the meeting as treasurer for twenty-eight years. For a time he served as superintendent of Evangelistic work in Winchester Quarterly Meeting. He is survived by his wife, Ella.

The Anti-Slavery Reporter of London brings news of the death of Hon. Charles Roden Buxton, Vice Chairman of the Anti-Slavery Society since 1923. He was a descendant of Sir T. Fowell Buxton, British anti-slavery leader, and a relative of the Gurney family in England. He was a member of Parliament for several years and exercised effective influence. For nearly three years Charles Buxton has been laid aside by illness, living in the country, and unable to take part in public life. He devoted his life to the betterment of conditions of slaves and the ignorant natives in countries overseas.

THOUGHTS OF GOD for Boys and Girls at Easter Time

After reading this attractive booklet one might think it had been prepared especially for Quaker boys and girls. There are two lessons which tell about the work of the boys in the Civilian Public Service Camps and why they are there. One lesson is about the Japanese-American Christmas, and one refers to the work of the American Friends Service Committee.

The first lesson begins with Ash Wednesday, March 17th and the last one is for Easter, April 25th.

This devotional book is useful for family devotions, as well as for individual use of boys and girls.

Our Five Years Meeting Board on Christian Education is listed on the back of "THOUGHTS OF GOD" as one of the cooperating agencies in its publication. We hope you can place one of these books in every child's home of your meeting.

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MARRIAGES

CRAIG-JONES—Jean Ann Jones and Harold Craig on February 18, 1943, Indianapolis, Indiana.

HENLEY-SHAKE—Marjorie Louise Shake of Vincennes, Indiana, to Robert Mills Henley, of Plainfield, Indiana, at Plainfield Friends Meeting House, January 8, 1943, Milo S. Hinckle, Minister.

NEATE-KIRKHOFF—Esther Kirkhoff, daughter of Louis and Ruth C. Kirkhoff and Elroy Neate on January 24, 1943, Indianapolis, Indiana.

TODD-BROWNING—Anna Marie Browning, daughter of Henry L. and Charity Hendren Browning, and Gordon L. Todd, on December 19, 1942, Indianapolis, Indiana.

BIRTHS

ATKINSON—To Morris and Dorothy L. Atkinson of Plainfield, Indiana, a daughter Caroline Ann on October 17, 1942.

CAHILL—To Joseph and Martha Met-salf Cahill, Indianapolis, Indiana on February 6, 1943, a son, David Patrick.

CAIN—To Forrest and Louise Martin Cain of Economy, Indiana, on February 10, 1943, a son, John Ballenger.

COOK—To Vincent P. and Doris J. Cook, on January 22, 1943 in Plainfield, New Jersey, a daughter, Beatrice Enid.

HESTER—To Theodore Charles and Jeanette Briggs Hester, Indianapolis, Indiana, on December 20, 1942, a son John Thomas.

HUTCHENS—To Alden Tony and Frances Hutchens on November 11, 1942, a daughter, Rosalie, Plainfield, Indiana.

MACY—To Jay Richard and Miriam Macy of Jonesboro, Indiana, on January 19th, 1943 a son, Jay Richard Junior. A dedication service was conducted for him by the pastor, Bertha Day, at the morning meeting, February 21st.

PARKER—To Robert and Elizabeth Badgett Parker on December 29, 1942, at Greensboro, North Carolina, a daughter, Martha Jeane.

SWARTZBAUGH—To Paul and Virginia Bishop Swartzbaugh of Plainfield, Indiana, on December 29, 1942, a daughter, Marjorie Ann.

SWIFT—To Harold Oscar and Myra Ann Swift of Plainfield, Indiana, on February 3, 1943, a daughter, Meredith Ann.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Crosstown Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Normaa E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m. Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. Riley 5224, Office Telephone.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting House, 221 East 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E. between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30 T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

St. Petersburg, Florida, Friends Meeting. First Day, 11 a.m.; 130 Nineteenth Ave., S.E.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m. Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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